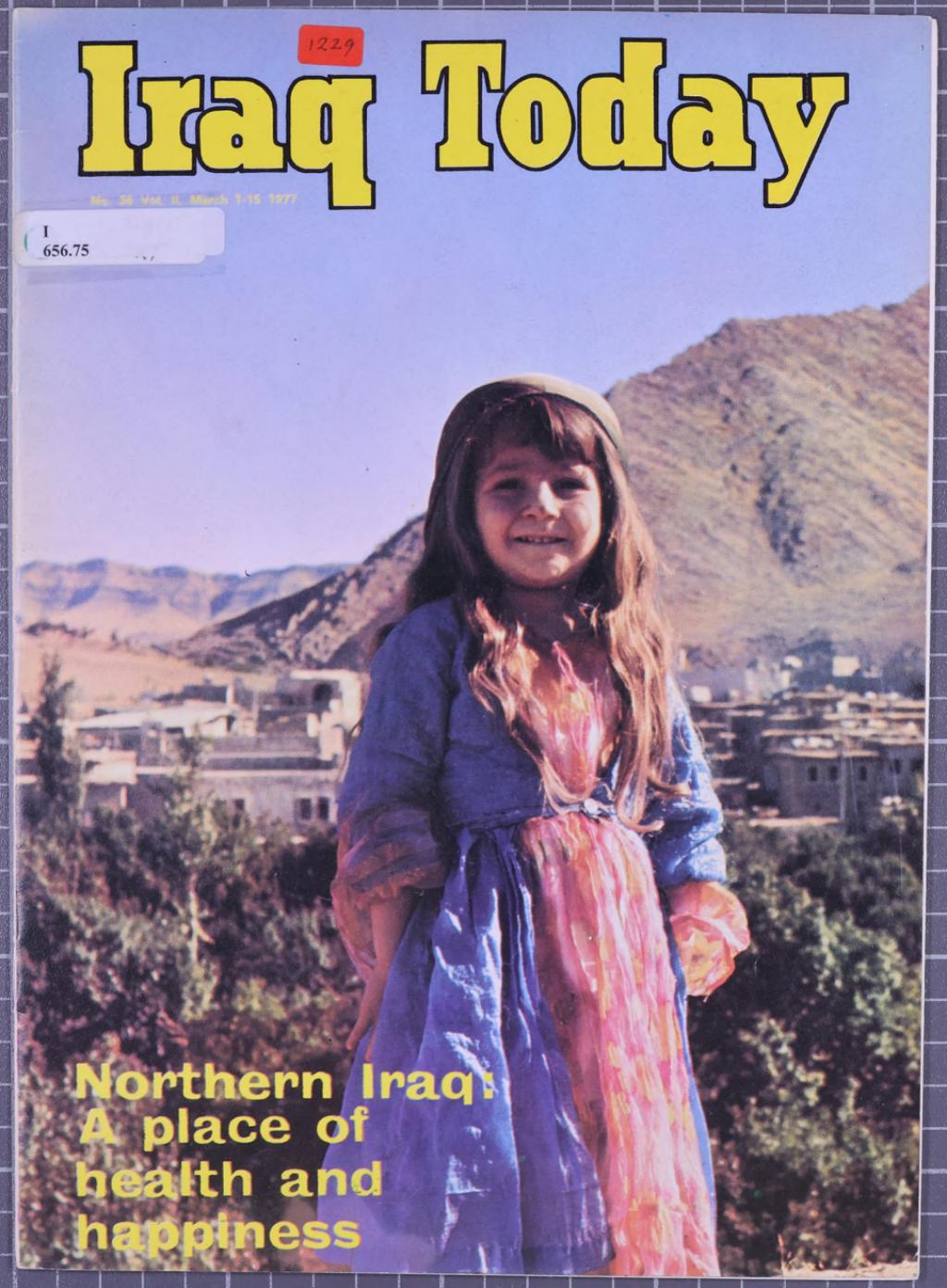


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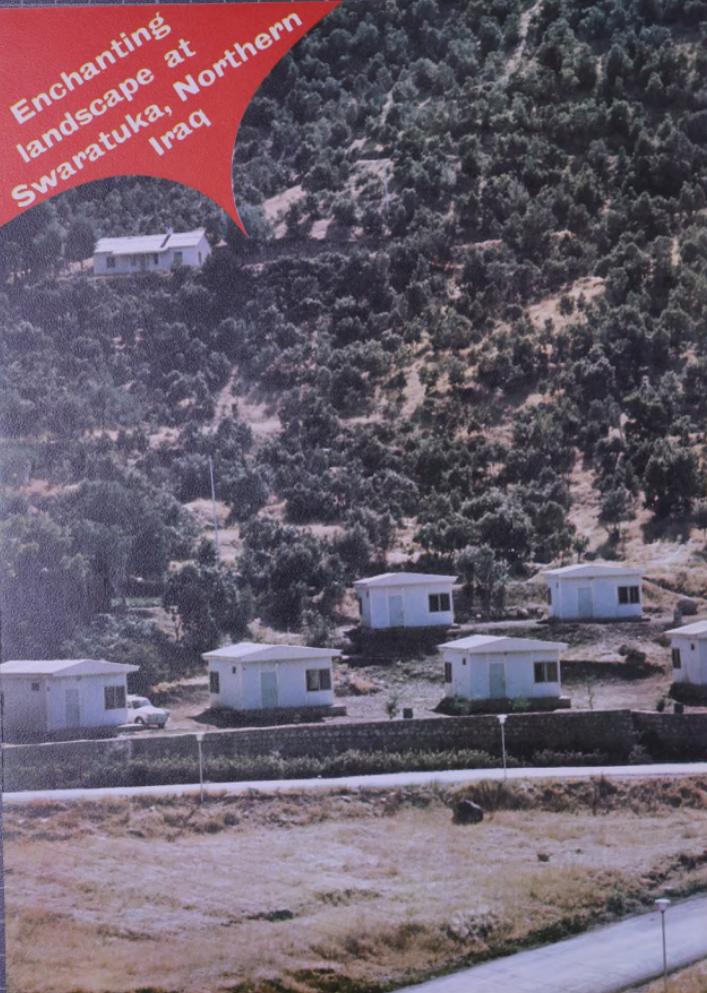
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**Northern Iraq:
A place of
health and
happiness**

Enchanting landscape at Swaratuka, Northern Iraq



Iraq Today



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A happy Kurdish child in her national costume

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Arabesque oriel: A building in Basrah

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EDITORIAL

Onward with March 11 Manifesto

In conformity with its principles, the Arab Baath Socialist Party made history in the whole area by granting autonomous rule to our Kurdish people.

Within the framework of Iraq, the Kurds are now enjoying what could be described as the first self-rule in the Middle East. The revolutionary leadership in Iraq has been a pace-setter in a direction which was considered anathema by successive regimes before the July 17 Revolution.

Without losing sight of the fact that Iraq forms an integral part of the Arab homeland, the leading party has resolved to create of Iraq a model of co-existence among nationalities.

As provided by the Law of Autonomy for the Kurdish people, both the legislative and the executive councils are now working bodies. They are giving their services to the Kurdish population in a way that surpasses all expectations. The governorates are running smoothly while the inhabitants reap, with the Arabs, the benefits of development which is being undertaken at a rate surprising observers whether friends or foes. Iraq is for all its citizens, regardless of race, religion or language. This equality the revolutionary leadership is defending while at the same time it enlarges its scope and deepens its meaning.

The world, especially the Third World, is entering a stage where the measures taken by the Iraqi government in the field of autonomy will be the norm. Meanwhile, greater entities, rather than small states, will be the cure for a world threatened, not by a global war now, but by the ills of mismanagement and lack of organisation; local schisms and unjust distribution of wealth and natural resources.

By recognising the rights of the second greatest nationality, the Kurdish, as well as the other fraternal minorities, the political leadership has ushered Iraq in the spirit of the future as it has done in many other spheres of activity.

As said by Mr. Saddam Hussein on a previous occasion, "we aspire to present to our Arab Nation a living model of a popular and democratic rule on the largest scale and the most profound bases which will be at once revolutionary and socialist in objectives; a rule that is capable, efficient and free from bureaucracy. We are determined to prove that this formula is feasible". This model is now working to the satisfaction of all concerned.

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Mr. Saddam Hussein, RCC Vice-Chairman participating in the discussions of the Sixth Annual Conference of the Supreme Agricultural Council

Modern Technology to Boost Agricultural Production

In view of the socio-economic adversities then prevailing in the country, and the ever-pressing international issue of an imminent food crisis in the coming years, the July Revolution of 1968 took steps to achieve a comprehensive agrarian revolution. Towards this end the Revolution liquidated feudal land ownership, distributed land among the peasants, provided them with improved seeds and fertilisers, and completed huge irrigation and drainage projects. The Revolution also drew up a programme for uplifting the standard of living of peasants and

increasing production in accordance with the requirements of national economy. Hence the establishment of state, collective and co-operative farms throughout the Iraqi countryside.

Within the above context of action, the Supreme Agricultural Council (SAC) held its sixth annual conference on February 22, 1977, under the theme, "By science and revolutionary thought we build the advanced socialist countryside".

Guided by the indicators put by the Political Report of the 8th

Regional Congress of the Arab Baath Socialist Party towards the development and expansion of the socialist sector in agriculture in a way that it becomes the prevailing and leading sector in order to increase production, accelerate socialist transformation and raise the standard of living of the peasants, the SAC conference was held to review and further enhance the role of the agricultural sector in building up national economy.

The conference discussed reports prepared by ten specialised committees in addition to discussing and approving the Agricultural Production Plan for 1977. Moreover, this conference was characterised, in relation to the previous conferences, by the active participation of all agricultural organs and establishments. In the preliminary process that preceded the conference, the holding of smaller conferences on Governorates level proved to be a

sound and basic method in expanding the participation of the executive organs and peasant mass representatives in the revolutionary changes that are taking place in the countryside. Thus, this conference, compared with previous conferences, can well be considered an advanced attempt in democratic practice when the deliberations, unity of planning and sector representation are taken into consideration.

It has been pointed out that the previous annual conferences have stressed on the pressing need for coordination between the agricultural and industrial sectors and the rest of economic and social sectors to improve planning, execution and follow-up efficiency in the numerous operations of national economy, in addition to activating agricultural conferences in Governorates and districts.

to the strict coordination among all the organs of the agricultural sector, better utilisation of all the potentials will only lead to better results in meeting the food requirements of our country in particular, and those of the Arab homeland in general.

After five days of extensive studies and discussions, the conference took several decisions and recommendations towards the implementation of the 1977 Agricultural Plan. It was decided to form a number of specialised committees in all the agricultural departments, universities and ministries concerned for further study and research, and to submit recommendations to the Supreme Agricultural Council for approval.

It was also decided to consolidate the role of public sector



Ath-Thiirthar Canal — a new irrigation project

Although it was noticed that great strides have been made in the production and planning processes since the first conference held in 1972, the sixth conference dealt at length with the bottlenecks in the agricultural sector and in diagnosing the factors that stood behind the drop in productivity, in addition to drawing up the future development plans. All indications are there that, thanks



production, particularly in the animal and services fields; and also that of the co-operative sector

vis-a-vis the cultivable land and vegetables production.

Special stress was laid on the human element in the countryside and the necessity of orienting it culturally, socially, politically and economically, in order to create an advanced socialist society.

The conference reiterated the soundness of introducing scientific methods in agricultural production and emphasised the need for the adoption of modern technology in boosting production and land reclamation and using water in a better way.

Undoubtedly, the development of agriculture can be attained only through the execution of necessary prerequisites, such as, the construction of dams, reservoirs, irrigation and drainage projects. There are at present some twelve major projects under construction which will irrigate, after completion, additional 11-12 million dunums (one dunum = 2500 sq. m.).

It appears that the comprehensive agrarian revolution which aims at increasing, diversifying and improving agriculture, in addition to developing the existing socio-productive relationships, will soon be able to restore to

(K.B.)



Vice-President of the Republic of Iraq, Mr. Taha Muhyeddin Maarouf addressing the first Afro-Arab Summit Conference held in Cairo (March 7-10).

FIRST SUMMIT ACHIEVES OUTSTANDING SUCCESS

The first Afro-Arab Summit Conference ended in Cairo on March 10 with a progressive political declaration and a realistic programme for economic co-operation both aimed at binding closer nearly 400 million people. The conference pledged full support to Arab and African struggle for liberation. The Arab states initially promised close to 1.5 billion dollars in aid to African states, plus 11 million dollars to freedom fighters in southern Africa.

Leaders of 60 African and Arab states, in addition to the Palestine Liberation Organisation (PLO), participated in the 4-day conference that was also attended by 6 liberation movements and 18 organisations from Africa and the Arab homeland. The conference was addressed by 21 heads of states and representatives who, expressing the similar stand of the rest of the delegations, stressed the need for creating a powerful Afro-Arab alliance capable of facing the complicated and

Afro-Arab Cooperation for Liberation and Development



Iraqi delegation listening to the deliberations at the Afro-Arab Summit.



President Idi Amin of Uganda and Vice-President Maarouf of Iraq holding private conversation.



Amir of Qatar, Sheikh Khalifa bin Hamad al-Thani, and Vice-President Maarouf discussing the issues raised in the conference.

hard tasks of liberation, development and the fight against imperialism, neo-colonialism, zionism and racism.

The Iraqi delegation, led by Vice-President Taha Muhyeddin Maarouf, played an important role in keeping the conference remarkably detached from side issues and disputes that often characterise such international gatherings. Continuing previous efforts, the Iraqi delegation held bilateral talks with many African and Arab leaders advocating an objective attitude paving the way for the success of the conference.

All the heads of states and governments or their representatives who participated in the summit signed four major documents adopted by the conference: the Political Declaration, to be known as the Cairo Declaration; the Afro-Arab Co-operation Programme; the Economic and Financial Declaration and the Mechanics of Co-operation.

The Political Declaration gave full support to the struggle of the Arab people of Palestine and the peoples of Zimbabwe (Rhodesia), Namibia (South West Africa), South Africa and Djibouti

(the Somali Coast under French rule) and endorsed their legitimate right to self-determination. It called for more efforts to increase the political and economic isolation of "Israel, South Africa and Rhodesia". Furthermore, it stressed the need to "tighten complete political, diplomatic, cultural, athletic and economic boycott, particularly oil embargo, on the three aggressive regimes. The Declaration underlined the resolve of Arab and African heads of states to step up material and other forms of aid for putting an end to the Zionist occupation of Arab territories. It strongly condemned "Israel" for "changing the geographic and demographic features of the occupied Arab land" and demanded an immediate ending of such acts.

The Afro-Arab Summit, in its Political Declaration, condemned the acts of aggression and the political and economic machinations directed by imperialism — through the South African and Rhodesian minority regimes — against the sovereign states of Angola, Botswana, Lesotho, Mozambique and Zambia". It also condemned the simile acts committed by zionism in the Arab homeland, considering all such offences as a menace to world peace.

The need to reinforce the Afro-Arab front for struggle against imperialism, neo-colonialism, zionism and all forms of racism and segregation was also emphasised in the Political Declaration.

The first Afro-Arab Summit decided that all necessary measures should be taken to expand cultural, educational and scientific co-operation between Arab and African states.

The Afro-Arab Co-operation Programme pledged joint action in finance, mining, trade, industry, agriculture, energy, transport, communications and telecommunications.

The Mechanics of Co-operation included the establishment of preferential trade agreements and an increase in the capital of both the Khartoum-based Arab Bank for Economic Development in Africa and the Abidjan-based African Development Bank.

The conference resolved that African heads of states should hold a summit conference every three years and an Afro-Arab Foreign Ministers meet every 18 months.

INTERVIEW

by Abdul Razzak Fahmi

The initial aid pledged by the Arabs to their African brothers (over 1.5 bn. dollars) shows how serious the former are about furthering Afro-Arab relations.

These new relations, based on permanent and not temporary co-operation as they shall be, will be guided by the sound principles of fraternity, equality and non-interference in each others' affairs. They stem from the common will of the Arab and African peoples, who are determined to free themselves from foreign occupation, to be the sole masters of their own resources and to build their new societies under lasting world peace.

The first Afro-Arab Summit Conference has achieved outstanding success to the surprise of imperialist and Zionist quarters. Vice President Maurof, who led the Iraqi delegation to the summit, has indeed expressed the opinion of other delegates when he said: "The summit was a great success. All viewpoints were in full accord for setting solid and durable foundations for co-operation and solidarity in all domains".

Arab and African information media hailed the conference as a resounding success. It described it as a milestone in the history of Third World relations.

The first Afro-Arab Summit laid the foundation for permanent co-operation between the world's major oil and raw material exporters. It was a gathering of people sharing the same aspirations and facing the same enemy and the same challenges. Hopeful that the spirit that prevailed in the conference shall continue with the growth of co-operation, one can rightly feel confident and optimistic about the future of Afro-Arab relations.

- ABSP PLAYED A LEADING AND PIONEERING ROLE IN REALISING AUTONOMY
- GIANT DEVELOPMENT PROJECTS ARE BEING IMPLEMENTED IN THE AUTONOMOUS AREA
- SO LONG AS THERE IS AN ADVANCING REVOLUTION, IMPERIALISM WILL CONSPIRE ONLY TO FAIL.

Prospects of Autonomous

It was a fruitful meeting I had with Mr. Babakr Mahmoud Resouli, Minister of Labour and Social Affairs, who recently handed over as Chairman of the Legislative Council of the Autonomous Area.

During the 45-minute interview the newly appointed Minister gave me a good account of his experience as head of one of the two highest bodies in the Autonomous Area and the successful experiment of autonomy.

Following are the questions and answers:

Q. Will you kindly give me a brief evaluation of the experience of autonomy in the area?

A. In the first place, I should like to point out that granting of autonomy to the area expresses the humane principles of the ABSP. Needless to say that the ABSP is the first Arab political party that fully responded to the national rights of the Kurds.

The implementation of autonomy also reflects the revolutionary cohesion between the different nationalities of this country. It is a democratic experience that enhanced national unity and cemented our national struggle against colonialism and im-

perialism. In my opinion, our experience in autonomy can serve as a good example for solving national conflicts and complexities in other multi-national countries.

Q. Now that the Kurds are already enjoying autonomy, how do you assess the role played by the ABSP in the realisation of this achievement?

A. The ABSP has played a pioneering role in the realisation of this great achievement. Proceeding from a far-sighted outlook and a deep strategy, the ABSP has realised that national unity, closing of ranks, and prevalence of peace are the essential components of the firm foundation on which Iraq can stand in the face of aggressive imperialist machinations against the unity and progress of this

Area

country and the entire Arab nation. Motivated by its deep faith in the Arab-Kurdish fraternity, the ABSP has taken the initiative and ultimately managed to realise autonomy for the Kurds. This great accomplishment has not only won the support of our people, but also that of all peace-loving and progressive forces in the world.

Q. Will you kindly give me an idea about the achievements realised during autonomy?

A. Many achievements have been realised during autonomy. To quote out a few: the legislation of a radical agrarian reform law whereby over 2,000,000 donums (a donum = 2500 sq. metres) of fertile land were expropriated from feudalists and distributed among more than 75,000 peasant families; the noticeable expansion in social, educational and health services; the provision of new housing schemes; the construction of an extensive network of new roads; the establishment of new industries; and the construction of new irrigation projects. All these serve as good examples for the development of the area following the implementation of the law of autonomy. In last year's investment programme the following amounts were allocated: industry ID. 76 million, agriculture and agrarian reform ID. 73,



million, social services ID. 70 million, works and housing ID. 72 million. Besides vast areas of land were reclaimed.

Q. What are in your opinion the motives of the feverish imperialist campaign against Iraq and what are the most effective counter measures to face them? How do you evaluate Syrian rulers' role in this regard?

A. As long as there is an advancing revolution, there will inevitably be plotting by imperialism and its puppets. The revolutionary government of Iraq has adopted a straightforward anti-imperialist policy. And this fact is well represented in Iraq's rejection of all sorts of defeatist solutions, its nationalisation of national resources and placing them at the disposal of the people; its liquidation of feudalism; and its positive stands and viewpoints in support of the international progressive issues. Therefore, one should not be surprised by imperialist intrigues against this militant country.



autonomous bodies render their tasks in a manner consistent with the positive initiatives of the July 17 Revolution and the nation's victorious march.

Q. What was the response to the successive amnesties granted by the central authority to those who had had connections with the crushed insurgency and how was it handled?

A. The response to the successive amnesties granted by the political leadership for those who raised arms against the revolution was excellent indeed. The vast majority of those who fled abroad have already returned home and surrendered their arms. They are enjoying the privilege granted to them under amnesty and all prerequisites of a decent life have been accorded to them. They have also been compensated for the damage they suffered.

But with the unity and vigilance of the people, Arabs and Kurds, all these attempts are certainly doomed to failure.

As regards the Syrian regime, we all realise to what quagmire and mean level this regime has reached. Such a regime which ought to have been a strong defender of the rights of the Arab nation, now seeks to liquidate the Palestinian revolution and pounds with its guns the Palestinian refugee camps. Furthermore, it plots against Iraq, the persistent advocate of the Arab and Palestinian people's rights. All this demonstrates how this regime has become a tool in the hands of imperialism, zionism and reaction.

Q. Do you think that the established legislative and executive councils have lucidly and genuinely reflected the expectations of the Revolution and the people?

A. The autonomous bodies have really come to express the democratic anticipations of the central authority and the ultimate aspirations of the Kurds. Although members of the first session of the legislative and executive councils have been appointed, according to a provision in the autonomy law, they were in fact selected from the patriotic forces by unanimous consensus. The two councils are functioning in accordance with the law enacted for this purpose. I can assure you that our autonomy law matches to an unlimited extent with the parliamentary laws of many advanced countries. This perfect law has enabled the

In this connection I should like to stress the point that the July 17 Revolution and its leading party, the ABSP, were very compassionate and humanitarian towards the insurgents despite the explicit provisions of the laws in force which stipulate that anyone who raises arms against the authority would face a death penalty irrespective of motives. In spite of the existence of such provisions, successive blanket pardons had been issued for those who perpetrated crimes against the nation and people including the Kurds. This demonstrates the humane attitude of the revolution, its far-sighted vision and its revolutionary flexibility along with its revolutionary firmness.

Q. Does the Autonomous Area suffer from the shortage of qualified and skilled manpower needed for the execution of huge development projects? If so, does your Ministry have any plans to overcome these difficulties?

A. The problem of the ever-increasing need for technicians and skilled workers is not confined to the Autonomous Area alone. It is the problem of the whole country. With these giant projects and huge development plans we began to feel the pressing need for highly qualified manpower in their different categories, especially the technician cadre. Concerning the Autonomous Area special courses are being regularly organised and different vocational schools have been opened to provide such kind of workers. Our Ministry does have plans to tackle this difficulty.

Radical transformations taking place in Autonomous Area

by Ayawad Birair

A new society is confidently emerging in the charming autonomous area in northern Iraq. Once the arena of a decade-long tragic fratricide, this mountainous area is now the scene of radical socio-economic transformations. In place of fighting there is fraternity; and confrontation gave way to cooperation. Amazing is the speed and democratic manner by which life was restored to normalcy, and remarkable is the efficiency by which our Kurdish brothers are administering their local affairs. Now-a-days people are setting the stage for celebrating the Nawroz — the gayful Kurdish "flower festival" held annually on March 21. That has officially become a national occasion.

The peaceful and democratic settlement of the Kurdish question was given top priority by the Arab Baath Socialist Party (ABSP). Immediately after seizing power in 1968, the Party reaffirmed its recognition of the legiti-

timate national rights of the Kurds and called for talks to end the problem. These talks resulted in the March Manifesto of 1970. This historic document guaranteed the aspirations of the Kurds including self-rule within the framework of the Iraqi Republic as well as equitable and full participation of the Kurds in all the affairs of the country. Hence the March Manifesto won the support of all the people of Iraq and the forces of good the world over.

But the puppet clique of Mustafa al-Barzani began to obstruct the implementation of the March Manifesto and finally resorted to armed rebellion in 1974. In the spring of 1975, that reactionary imperialist-instigated armed insurrection of feudal Barzani was defeated — with the minimum possible loss in lives and property. Needless to say that the Kurds themselves played an important part in the defeat of the mutineers.

The ABSR continued its revolutionary humane approach to end

the problem once and for all. A general amnesty was proclaimed and a rehabilitation plan was immediately embarked upon. Simultaneously began the implementation of the Law of Autonomy proclaimed by President Ahmed Hassan al-Bakr on March 11, 1974.

Thanks to the special attention given to the area, great achievements were realized during the 2-year-old self-rule. Autonomous institutions have already struck roots. The administration of the area is well in the hands of the Kurds, who are managing their affairs in a healthy manner. A daring agrarian reform is underway, terminating the oppressive feudal relations the mutineers wanted to perpetuate. Important agricultural and irrigation schemes have been constructed. New villages of comfortable accommodation meet the eye everywhere in the area. Education is expanding at an accelerated rate. Many industrial projects are in full swing in or around all the towns of the area. Health and other services are increasing.

Last year, all summer resorts in the autonomous area were booked up a month in advance. Despite the new modern hotels and other tourist attractions, it seems that spending a holiday this summer in the fascinating peaceful northern area of Iraq needs preparations well before hand.



At Nawroz — Arabs joining their Kurdish brethren in a folk dance

SERVICE AND TRAINING FACILITIES FOR ARAB REGION



The Specialised Institute for Engineering Industries (SIEI) organised a course on Industrial Information and Documentation in Baghdad in January this year, in co-operation with the Industrial Development Centre of Arab States (IDCAS) and assistance from UNIDO. The course had 30 participants from all the Arab countries. This is the first such course to be held in the Arab region outside Egypt.

The S.I.E.I. was set up in the Ministry of Industry and Minerals in 1973 under a protocol signed with IDCAS, as a regional centre to provide specialised engineering services to Arab industries. The Institute provides services in information and documentation, production technology, design, development, quality control and other fields.

Industrial information, as all other types of information, is of utmost importance to Arab countries which are determined to

Industrial Information vital for decision - making

push forward their industries to join the mainstream of technological progress. Because of the rapid pace of developments taking place, the industrial planners, managers, technologists and engineers are hard-pressed to take decisions quickly and in a short time. These decisions will have far-reaching effect on the development of the region as a whole. In the fast moving world of today, taking decisions based on one's own hunch, or the information furnished by a supplier of industrial products, may prove to be too dangerous, and even fatal for the project in the long run. Therefore, the decision makers should have immediate access to the latest information on all aspects of the problem — objective and properly evaluated — as an aid to decision-making.

Documentation and information system is a mechanism that the scientific community in general and industries in particular have found to grapple with the problem of information explosion and technological obsolescence.

Documentation systems are aimed at control and use of the ideas contained in the ever growing document literature on a worldwide scale. Documentation is designed to put knowledge to work by concentrating on the nascent micro-thought contained in reports, periodicals, patents, trade literature and other micro-documents.

The benefits of documentation service to science and industry in general, and to the nation in particular are many. These may be summarised as under:

- It helps scientists, engineers and managers to keep themselves up-to-date.
- It saves the time and effort of the users of the service in searching for information.

- It eliminates unintended duplication of research. For example several US firms spent more than US \$ 1,000,000 on an unsuccessful research effort only to discover that a solution had already been reported in a Soviet journal.

- It helps introduce new techniques, methods and devices in research and production, thus resulting in considerable savings. For example, by adopting a technique for increasing the life of coolants in machine tools, a machine tool factory in India saved about US \$ 60,000 per annum.

- It can find information quickly, objectively and on a worldwide search of sources to solve specific problems in industry. For example, a timely help in

locating an expert from abroad for a new cement factory under erection in Iraq to solve the problem due to a defective weld in the cement kiln under erection helped this factory to keep to its schedule of starting. A delay of one day in the schedule would have resulted in a loss of considerable amount in terms of daily production. Incidentally, this service was rendered by the Documentation and Information Division of the Institute.

● It provides a guide to the ever expanding subject fields and suggests areas for further research.

● It helps multi-disciplinary diffusion of new techniques and methods.

Rendering such a service needs personnel with calibre and training in the techniques of documentation and use of modern equipment and gadgets like computers. Facilities for such training are still not available in the Arab region, though steps are taken to create them soon.

The Baghdad training course, spread over three weeks, was conducted by internationally known experts with wide experience from UNIDO and the Institute. The course was in the form of lectures and group-discussions and used audio-visual aids extensively.

The Institute has plans to expand its services including information and documentation services. It will have its own building, laboratories and library. It is at present issuing an Engineering Technical Information Bulletin once in two months, to report to the engineers in industries about the latest developments in engineering. Also an enquiry service to supply information on specific problems is being operated. Periodical visits are made to industries to study their problems and information needs.

Zuhair al-Khatib
(Specialised Institute for Engineering Industries).



The Table Has Turned

Sometimes there are some stains and disgraces in the history of mankind, such as exploitation, oppression and slavery going side by side with the most brilliant achievements and exploits. The Eighteenth Century Europe, for example, in spite of all its brilliance and glory, failed to hide its darkest aspect — its trading on human misery. Now even the historians in the West admit that in that century over five million slaves were transported from West Africa to America and millions and millions of negroes died en route to the auctions! The relationship between the West and Africa was based on this slave trade and the European or the white concept for the negro became the symbol of degradation. The white man from the cave to so-called Dark Continent was imbued with the belief of his inherent superiority over the black races.

After Darwin's *Origin of Species* had appeared, the "survival of the fittest" was added to the Western racist pronouncements, and consequently, they gave more and more weight to the sacredness of the pure white race and to the holiness of conquest and force. They pictured the explorers of the Dark Continent and the conquerors as privileged and supreme nobility. They held, according to the "sacred survival of the fittest" law, that "social selection" is identical with "natural selection".

Thus, out of evolution laws of Darwin and other naturalists and anthropologists racism became the doctrine of the innate superiority of the white man, and of what is called the "Nordic Race" in particular. But those who hold such a doctrine, are neglecting the prime movers of all progress such as the ability to see things as they ought to be.

But after World War II the growth of nationalism in the Third World in general and in Africa in particular confounded all the exertions

rendered to keep the African bound to his place as he was. The impact of African nationalism during these years after the war has swept all the Western concept about this continent. It is a new experience in the Third World. So this African experience refuted all the hypotheses and theories being bandied in the West that "no use to change man" ... "you cannot rehabilitate criminals", "You can't enact justice and equality among races", "Do you wish to make decisive improvements in the nature of society?... Impossible!"

This is the biased mental propensity which reveals that the Western cast of mind in general cannot deal properly and fairly with man. Such intellectual attitudes are mostly and clearly expounded by the American writers who believe in "the incurable stupidity of man" and that we can not pour the whole ocean into a small flask! The



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ocean is the American civilised attitude and the small flask is the capabilities of the negroes!

Holding such opinions, these writers set aside even the "evolution law" and ignored what had been experimentally proved by long experiences that the essence of man is change.

The African as well as the Asian did not fail in proving this when he began after World War II to reaffirm his own equality with peoples of the world. The great revolt of the Third World from China to Ghana reminded the West that the supremacy of any nation or civilisation is a passing phenomenon covering a short span of time.

In the fifties the explosive events were intensified and extended, in Africa, as never before. The revolts and uprisings worked up a menacing pressure upon Western imperialism, segregation and racial discrimination.

In the sixties the African liberation question gained much sympathy and concern. Prominent intellectual American and European writers and pressmen began to write some letters and articles with deep concern for the African developments. Those intellectuals and others noted with expectancy that the imperialist presence in Africa represents a situation pregnant with frightful consequences. The UNESCO in some recent investigations indicated the bitterness of the peoples who are victims of racial segregation, which is mounting in some parts of the world, and the driving campaigns of abuse and vilification which breed fear, hatred and enmity. But despite all this, the wind of change is taking its course, bringing about with it radical political developments. These developments have led to the rise of the African peoples, whose nationalities emerged and began to struggle to form states geographically identical to those nationalities. But the demarcation between the African states and African nationalities had all been confusingly blurred by the imperialists.

In later years, what happened in Africa proved to be a new dawn for national and racial harmony. It has given a good example to establishing the national state and has lucidly proved that no suppression can eradicate "national desire" of man which is constituted in part from the gregarious instinct of man and in part from the national desire for freedom. It has also refuted racism which has become involved in so many absurdities and contradictions.

The "survival of the fittest" law is functioning. But if this proves to be the case, man should see this law through the historical spectrum in order to understand it properly in this formative and dynamic age.

This will be the answer to the challenges of the age, in order to make up for the tremendous lag in the social and economic developments in the Third World as a whole, and there should be a sustained drive for the removal of all socio-economic disabilities from which the people of this world are suffering.

This great cause can only be achieved by common efforts of all the peoples throughout the Third World.

The Afro-Arab Summit Conference of Cairo is one of the milestones on the way...



Iraq Today

Until the close of 19th Century, Eritrea maintained her independence for about 700 years. The Ottoman Turks, however, occupied a narrow strip of coastal land in 1557, but most part of Eritrea remained as an independent country. The Eritrean historians claim that their country has never been an integral part of the old Ethiopian Empire. To substantiate their claim they cite, among others, the following authoritative sources:

1. The Europeans who first set foot on Eritrea in 1500 A.D. stated that it was an independent country ruled by a chief called "Bahri Negassi" (the Lord of the Sea) who used to be very often at war with the kings of neighbouring Ethiopia.

a Treaty of Friendship and Cooperation had been concluded in 1889 between the King of Italy and Emperor Menelik of Shewa, the predecessor of Emperor Haile Selassie. Under the truce, which confirmed that Eritrea was not a part of Ethiopia, Italy was invited to complete her occupation of Eritrea in 1890.

When, in June 1940, Mussolini declared war on Britain, the Eritreans thought that the time had finally come for them to regain their independence. During the British campaign for the occupation of Eritrea, thousands of Eritrean soldiers deserted the Italian colonial forces and joined the British forces in the belief that the latter were fighting to liberate Eritrea. But as soon as the occupation of Eritrea was completed, the British began to reveal their true intentions.



General Tafari Makonnen

The Historical Background of Eritrean Liberation Movement



Emperor Haile Selassie

2. A Portuguese map of 1600 A.D. shows that the geographical boundaries of the "Medri Bahri" (the land by the sea) were then practically the same as those of modern Eritrea.
3. J. Ludolph, a German Orientalist, described the "Medri Bahri" as a Federal Republic.
4. In 1770 A.D. a Scottish explorer, J. Bruce, wrote that the borderline between the Medri Bahri and Ethiopia was marked by the river Belesa, the very same river along which runs Eritrea's present border line.

In 1885, Italy took possession of the Eritrean coast with British encouragement. Great Britain was interested in securing Italian collaboration in their fight against the Mahdi of the Sudan. The Eritreans fought bravely to preserve their independence and inflicted heavy losses on the Italian invaders. The Eritrean resistance collapsed only after



by M. Sadeq Ali

Soon after occupation, the British planned to divide Eritrea between their ally Ethiopia and the then Anglo-Egyptian Sudan on the ground of "religious and tribal intolerance in the country". They argued that the country's two main communities — the Muslims and the Christians — would not be able to live in harmony and peace in an independent Eritrea. They also tried to create dissension between the two communities. They, in collaboration with Ethiopia, encouraged communal violence even before the eyes of the members of the UN Commission of Inquiry which visited Eritrea in 1950 and during the UN Commissioner's consultations with the people of Eritrea in 1951. But the Eritrean people unanimously rejected the British plan of partition and a vast majority of them had rejected annexation to Ethiopia also.

UN Inquiry Commission

The fourth session of the UN General Assembly decided to send a Commission of Inquiry to Eritrea to ascertain the wishes of the inhabitants about their political future. The commission comprised the representatives of Pakistan, Guatemala, Burma, Norway, and South Africa. After hearing the views of the Eritrean people, the Commission proceeded to Addis Ababa, where the Ethiopian Foreign Minister did all he could to convince its members of the validity of his government's arguments for the incorporation of Eritrea to the Ethiopian Empire which badly needed access to the sea.

The United Nations Commission for Eritrea, after examining the situation on the spot and after consulting the Governments interested in the question (Egypt, Ethiopia, France, Italy and the United Kingdom) and hearing the views of the representatives of the principal political parties in Eritrea, submitted its report to the General Assembly on June 28, 1950. The Commission was unable to submit unanimous conclusions and consequently its report considered of two memoranda: (i) submitted by Burma, Norway and South Africa; (ii) submitted by Guatemala and Pakistan.

The memorandum by Burma, Norway and South Africa surveyed the geography, population, economic resources, agricultural productivity, trade and finance of Eritrea and also detailed its conclusion regarding the wishes of the people and the views of the principal political parties. As regards population, it concluded that the total number of inhabitants was 1,067,000 of which 524,000 were Muslims, 506,000 Christians and 8,000 others. A majority of the Muslims (315,000) lived in the Western Province of Eritrea and a majority of the Christians (470,000) lived in the Highlands.

These various groups, it was stated, had different economic systems and different forms of social organisation, and lived in different areas though the boundaries were blurred by seasonal migrations and overlapping of tribal areas. The bulk (78 per cent) of the population was rural. Since 1933, however, considerable urbanisation had occurred, mainly in Asmara (126,000) and at the Red Sea port of Massawa (26,000).

The representatives of these three countries however, differed among themselves as to the precise formula to be applied to Eritrea.

The delegations of Burma and South Africa recommended that Eritrea be constituted into a self-governing unit of a federation of which the other member would be Ethiopia, under the sovereignty of the Ethiopian Crown. In 1952 the General Assembly's resolution was finally implemented.

The United Nations resolution provided for the federated state (unit) of Eritrea its own constitution, government, parliament, national flag, emblem and security forces responsible for internal security. On the basis of this new constitutional arrangement elections to the Eritrean Parliament were held on March 25 and 26, 1952. Two members were elected on a second ballot held on May 12, 1952. The results were as follows:

Unionist and Liberal Unionist parties ...	32
Democratic and Independent Front (Muslim League and other parties of the Front) ...	19
Muslim League of the Western Province ...	15
National Party ...	1
Independent Muslim League ...	1

Total 68

The representatives of Guatemala and Pakistan, in their memorandum, rejected any separation of the Western Province from the rest of Eritrea, on the ground that it would lead to fragmentation. These representatives maintained that, while the population of the Eritrean plateau had a certain affinity with the Ethiopian province of Tigre, no general or important affinity existed between Ethiopia and Eritrea. On the contrary, they contended, Eritreans bore resentment and even hostility towards the neighbouring country. They felt that the economic, ethnic, historical and security reasons, together with others advanced in favour of annexation by Ethiopia, were not sufficient to justify their recommending that solution to the United Nations, nor were they convinced that the majority of the population wished it, or that this would be the best course for promoting the welfare of the inhabitants.

In a separate note, the delegation of Pakistan wished to record that it did not agree with the population figures supplied by the British Administration, which stated that nearly half the population of Eritrea was Muslim and a little under half was Coptic (Christian). These figures, it was stated, were not based on any census and could not be regarded as accurate; the Muslim League of Eritrea claimed that 70 per cent of the population of Eritrea were Muslims and that, even in the Highlands, Muslims were equal in number with the Coptic Christians.

On the basis of these findings the representatives of Guatemala and Pakistan recommended that Eritrea be placed under direct United Nations Trusteeship for a maximum period of ten years, at the end of which it should become completely independent.

The report of the Commission was considered by the Interim Committee of the General Assembly and in December 1950 the General Assembly adopted resolution 390 (V), recommending that the former Italian colony of Eritrea should be an autonomous unit, federated with Ethiopia under the sovereignty of the Ethiopian Crown. In 1952 the General Assembly's resolution was finally implemented.

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NEWS IN PICTURES



During his visit to Iraq, Prince Ghulam Reza Pahlavi (right), brother of Shah of Iran, called on President Ahmed Hassan al-Bakr on March 6 at the Presidential Palace.



Mr. Adnan Hussein, Iraqi Minister of Planning (right) receiving a Turkish delegation headed by Mr. Abdul Karim Dogru, Minister of Technology and Industry of Turkey, in Baghdad on March 5.



Mr. Edward Kowalczyk, Polish Communications Minister (left) and Mr. Saadoun Ghaidan, Iraqi Communications Minister, signing minutes of bilateral co-operation in communication and telecommunication in Baghdad on March 9.



Mr. Claude Wagner (left), leader of the Canadian Progressive Conservative Party Parliamentary delegation, called on Mr. Tareq Aziz, Iraqi Minister of Information in Baghdad on March 9.

It is worth recalling here that elections were held under British Administration.

The new Parliament ratified the federation scheme as suggested by the United Nations on May 14, 1952, and the draft constitution was adopted on July 10, 1952.

The Eritrean Constitution provided safeguards for the institutions, traditions, religions and languages (Arabic and Tigrigna) of the inhabitants of Eritrea.

Violations of Autonomy

The federal authority of Ethiopia started violating the provisions of UN resolution and Eritrean constitution right from the beginning. Upon the withdrawal of British troops Ethiopian forces were despatched to Eritrea to occupy main towns and key places as early as in 1952.

In 1953 the provisions of Eritrean constitution regarding fundamental rights were violated by invoking federal laws: the activities of labour unions were suppressed and freedom of the press curbed. Subsequently the powers of Eritrean Courts and the Chief Executive were also curtailed.

In 1955 the Eritrean Chief Executive and the President of Eritrean Assembly were replaced by men loyal to the Emperor.

In 1956 efforts were made by the federal authorities to amend the Eritrean constitution with a view to curtailing the provision of the two official languages of Eritrea, namely, Arabic and Tigrigna. The move however did not succeed.

Labour Movement

On March 10, 1958, the Eritrean Labour Union Federation staged a massive demonstration in Asmara and other major cities to protest against Ethiopian Government's calculated move to deny autonomy and mount economic and political suppression. The federal army opened fire on the demonstrators as a result of which nine persons were officially reported to have been killed and 534 wounded.

In November 1959, the Eritrean flag was removed and Ethiopian flag hoisted in its place.

In 1960 the seal of Eritrean Government was withdrawn and its inscriptions were changed from "The Government of Eritrea" to "Eritrean Administration".

And finally on November 14, 1962, the Ethiopian-Eritrean federation was abolished and Eritrea was completely incorporated into Ethiopia as a province.

Beginning of armed struggle

The Eritrean workers rose in revolt on March 10, 1958. The March 10 movement was followed by widespread students unrest. On September 10, 1960 all secondary school students staged a mammoth demonstration demanding return of Eritrean flag, seal and arms.

In May 1962 another student demonstration shook the country.

The armed revolution broke out under the leadership of Eritrean Liberation Front (ELF) in

September, 1961, for attaining complete independence.

Attempts at assassination of Emperor's representatives were also carried out during this period and four persons loyal to the Emperor were killed in October, 1961. In July, 1962 twenty two other men were killed by the Eritrean guerrillas.

From 1961 to 1971 the Eritrean armed struggle developed into an active resistance movement in the face of brutal atrocities committed by Ethiopian armed forces. The resistance movement has grown into a full-scale war of liberation engulfing the whole country since 1971.

Eritrean Liberation Front claims that the Ethiopian regime dropped napalm and other highly explosive bombs on Eritrean villages. Their crops and farms were destroyed and their livestock were wiped out. About 30,000 Eritreans are reported to have been killed by the Addis Ababa regime in 13 years and during this period about 70,000 Eritrean citizens had to leave the country for Eastern Sudan and live there as refugees.

New Phase of Liberation Struggle

After the overthrow of the government of Emperor Haile Selassie on September 12, 1974, the Provisional Military Administration Council (PMAC) headed by General Aman Andom faced the problem of settling the Eritrean question. Differences of opinion as to how to contain the Eritrean liberation movement arose in PMAC. General Andom who was an Eritrean himself was reported to be in favour of a negotiated settlement of the Eritrean question. But the first Vice-Chairman of PMAC, Major Mengistu Haile Mariam opposed such a move and pressed for military solution of the "Secession Movement". Differences between Chairman and Vice-Chairman of PMAC ended in the overthrow of General Aman Andom who was gunned to death by the military units loyal to Major Mengistu Haile Mariam. The hard liners headed by Major Mariam sent more troops to Asmara to liquidate what they called the "rebel outlaws in northern provinces".

This fresh onslaught against Eritrean liberation movement sparked off full-scale civil war between Eritrean liberation forces and the Ethiopian army. The Eritrean people rose to a man to achieve final victory. As the liberation movement escalated, the crisis in the military junta in Addis Ababa deepened. An African President tried for mediation. But, the national liberation forces rejected the conference table and decided to carry forward the war of liberation through to the end. The liberation forces have succeeded in unifying their ranks and forging revolutionary solidarity with other national liberation movements. The latest power struggle in Ethiopia, in which Andom's successor, Teferi Bente, was killed on February 3 this year, is but the manifestation of further crisis in which the Addis Ababa regime has sunk in the face of the rising tide of Eritrean revolution.

The Eritrean revolution has now entered the stage of achieving complete victory.

by Nezar Fadhel

The position of the Arab Baath Socialist Party (A.B.S.P.) on the Eritrean issue is in harmony with its position on the development of Arab struggle against imperialism, racism and fragmentation.

To place the Eritrean problem in its correct perspective, one should go back to its source, the Ethiopian occupation and its incidental consequences. The development of the Eritrean revolution on the military theater forms ample introduction to examine this subject.

There is no doubt that the most important consequence was the armed struggle, waged by the Eritrean people against the forces of occupation, and the emergence of alliances made by the Eritrean revolution with the progressive and revolutionary forces in the Arab homeland and elsewhere in the world at large. In contrast, there arose the alliance of both the present and former Ethiopian regimes American imperialism and the Zionist entity.

Remains of an Ethiopian war-plane shot down by the Eritrean revolutionaries.



Eritrean women carrying arms to defend their homeland

The Prospects of Eritrean Revolution

The Eritrean question came to the fore in its present status after World War II, when Eritrea, as a former Italian colony, was put under the British mandate. It remained as such until 1952 when the issue went back to UNO, due to the increasing rivalry to seize Eritrea between the super-powers, which emerged victorious from the war.

As a result of the inherent character of UNO's structure and the dominance of U.S. influence within UNO, a resolution was passed setting up a federation between Ethiopia and Eritrea, thus giving the Ethiopian regime the ideal opportunity to put its historic ambitions of reclaiming Eritrea in effect. Hardly a few days had passed before Ethiopia itself violated the U.N. resolution by militarily occupying Eritrea, undermining, by this action, the form of federal government.

Imperialist and Zionist Covetousness

The following experiences reaffirmed that the Ethiopian formula of annexation took up severer

forms, especially as the US began to work for retrieving the price of its support to Ethiopia by utilizing the Eritrean terrain for establishing military bases. This was confirmed when the US and Ethiopia agreed in May 1953 to erect in Asmara a large military base for communications, surveillance and spying. This development made it clear that clenching Eritrea was not only an Ethiopian stand, but an American intent as well, because the "Kanjo" base in Asmara has come to constitute a vital link in the universal American strategy.

Parallel with the increase of relations between the US and Ethiopia, the relations of Addis Ababa with the Zionist entity developed and the spheres of Zionist influence in Eritrea multiplied politically, economically and militarily.

Beside the Zionist military school in the vicinity of Asmara, which trains the Ethiopian forces in guerrilla warfare, the Zionist enemy established, in accord with the Ethiopian regime, a naval military

base on the island of Harat, 28 miles off the port of Musawwa. Furthermore, tens of Zionist military personnel took charge of training special units of the Ethiopian forces.

Such being the case, it was not feasible or useful for the Ethiopian people to revert to the UN in spite of the fact that the international organization was legally responsible for the Ethiopian occupation of Eritrea. Hence it chose the armed war of liberation to achieve its independence.

Choosing the battlefield for settlement was based on a series of facts asserting the absurdity of relying on other means not only because of the impossibility of the Ethiopian regime renouncing its ambitions, but also because of having these ambitions interlaced and consolidated with the American and Zionist designs.

The Inevitable Confrontation

Although the Eritrean revolution has been raging since 1961, yet a news black-out and a political warfare were waged against it abroad matching the military operations begun by the Ethiopian army within. Despite that the revolution was escalated in defiance of the attempts by the aggressors to take recourse to military annihilation inside and political and information strangulation outside. The revolution unfolded itself as the singular reality on most of the Eritrean territory.

There only remain a few of the main cities in the hands of the invading Ethiopian forces, which the revolutionaries try to avoid capturing so as not to expose the population to reprisals by the Ethiopian airforce. Meanwhile the Ethiopian forces have become prisoners of their camps, and their defence positions vulnerable, facing the upsurge of the revolution and the escalation of operations by the revolutionaries.

Since the time it broke out, the Eritrean revolution has been getting backing of the Arab Baath Socialist Party which opposed the blockade imposed on it by most Arab countries.

The position of the ABSP on the Eritrean revolution was in harmony with its comprehensive attitude towards Arab struggle against imperialism, zionism, backwardness and fragmentation, asserting the soundness of its fundamental outlook and the veracity of its analyses of the Arab actuality, corresponding to its pioneering role in prospecting the vistas of Arab development.

Just as the Party was keen on backing the Eritrean revolution and the escalation of its military campaigns to attain victory and inflict defeat on the Ethiopian-imperialist-Zionist alliance, it was also concerned with forging the requisites of this ambition by unifying the Eritrean revolutionary contingents, raising them above their dissensions and pinning their interests on the revolution rather than their own differences which are only usual at certain stages of national struggle.

The path to that end undoubtedly passed through dialogue within a democratic environment between factions fighting for common goals and conjoining in one destiny. Thanks to the efforts of the Arab Baath Socialist Party, several meets were held in Baghdad between the groups of the Eritrean revolution to reunite and reap the subsequent results on the Eritrean stage itself, and the status of the revolution on the international plane.



Soldiers of the Ethiopian regime caught by Eritrean revolutionaries

The support extended by the Party to the Eritrean revolution was one of the most outstanding factors which contributed to enabling the revolution mount military initiative against the forces of Ethiopian occupation.

Pro and Con Alliances

The nature of the alliances concluded pro and

con the Eritrean revolution was a matter well-understood in the light of the imperialistic nature of the Ethiopian regime and that of its connivance with the United States and the Zionist entity. Although the junta, now standing on the ruins of the former imperial system, are to depict a progressive picture of themselves in the mind of the world public opinion, the reality belies their claims for several considerations:

First: Any genuinely progressive system never stands against the progressive revolution of a people having been subjected to foreign occupation and is combatting to attain its independence by practising its natural right to self-determination. This is how the present military regime continues,



in action, to carry out the reactionary Haile Selassie's policy of annexing the Eritrean region to the possessions of the deteriorating empire.

Second: The fact that the connivance of this regime with the United States particularly in the military field and the existence of the American military bases in Eritrea and Ethiopia and with the Zionist enemy, does not only negate the progressive character of this regime, but it classifies it as

one of the die-hard regimes on which imperialism depends in obstructing the struggle of the peoples of Africa. The aid that the former US Secretary of State, Henry Kissinger, promised to offer the regime in Addis Ababa, amounting to \$ 300 million plus military aid in airplanes, tanks and quantities of other weapons which actually arrived in Ethiopia, constitutes the conclusive evidence of the nature of the role assigned for the Ethiopian regime and the tasks incumbent on receiving the American arms.

Third: The increasing importance of the Red Sea and Bab-el-Mandeb Strait, especially as it was underlined during the October 1973 War, sheds more light on the attempts by Ethiopia, with American-Zionist backing, to prevent the Red Sea from reinstating its Arab stamp. It also opens substantial indentations by establishing military bases in the occupied Eritrean ports and the western islands of the Eritrean coast as in the example of Harat Island.

It seems that the provocations wrought by the Ethiopian airforce against the Yemeni Arab Republic are conspicuously connected with the aim of dedicating Ethiopian military presence South of the Red Sea, alluding that force may be used against any objection.

Fourth: The size of American investments in Ethiopia is on the increase intensively and extensively covering new fields of outlay. Although the junta have adduced some measures they have already taken in seizing arable lands as a proof of their progressivism, yet the facts confirm that purely military motives were behind these measures and that they were primarily directed against non-Amharic territories i.e. they covered the areas occupied by Ethiopia in an attempt to stimulate mutiny and divert attention from the national struggle which ranks the highest, and is qualified by and for triumph, deciding once for all the social battle in favour of the forces of progress.

Trans. from Arabic by
Iraq Today



Zionist Military laws negate democracy for Palestinians

Are the leaders in India and China, Tanzania and Turkey all Jewish haters? "UN at a moral bottom level", it says in the editorials of Western newspapers about the 87 countries which lately went against zionism. Certain writings about "UN's offensive against the Jews". It could hardly be more crudely expressed.

At a conference in Evian in 1937 the Jewish representatives begged for help to emigrate from Central Europe — to USA, Australia, anywhere. All the Western countries said: "No, we have no room, our economy is too tight". Millions could



"Israeli" militarists are learning all the Nazi savage practices

have been saved. "Palestine, Madagascar, it makes no difference, get them away!" roared Hitler.

When Roosevelt let his friend E. Ernst investigate the possibilities of whether immigration quotas could be opened for them, Ernst met an angry storm of protest from anti-Semites and Zionists: "They accused me of undermining zionism and called me a traitor".

And therefore the UN decided, and in 1947 it was a European club, that a poor little country in Western Asia should be divided according to Salome's fashion. 30 years earlier USA and Great Britain had promised them freedom. Now the UN decided, led by a Norwegian, that 32 per cent of the population "newcomers from Europe" should have 56 per cent of the land, including nearly all the cultivable land. Even though they only owned 5.5 per cent.

UN's Afro-Asian minority protested — and demanded what the UN's Declaration of Human Rights says: Referendum. The Europeans in the UN voted against the demand. A clearer breach of the UN's own principles has never existed. Still we dare to speak of "UN at a bottom level" today. Now

Zionism and Apartheid Have Things in Common

the Afro-Asians are a majority in the UN. First now they can answer back to the European countries which did not have place for their own victims.

The smoke from the gas ovens still seems to prevent us from seeing that we had anything to do with pushing these Jews, Europeans like ourselves, over onto the equally defenceless and innocent Afro-Asians. It also hinders us in seeing what the Afro-Asians see: that what for us persecuted Jews, are only colonialists and imperialists to them. "We are the European outpost against the barbarism of Asia", wrote the father of zionism, T. Herzl, in 1885. "We are the outpost of the West", says "Israel's" Prime Minister in the "Jewish Observer" in 1965. This is the second reason for "Israel's" existence. What awoke the British interest in 1917 was a letter from a Chaim Weizmann in Manchester: "If the government supports Jewish emigration, we can soon have a million or more colonists out there — which would be a very effective garrison for the Suez Canal". Weizmann became "Israel's" first President. When the garrison state in 1967 defeated Nasser, who had threatened the Western oil in the Middle East, Dean Rusk described it as "A victory for the West"; President Johnson was "glad that

Nasser's Pan-Arabism had been taken by the wing foot" (New York Times). This is what the Afro-Asians consider as imperialism.

The property laws of Jewish National Fund forbid Arabs to own, rent, live or work permanently on 90 per cent of "Israel's" land, confiscated from the same Arabs. Just like in South Africa. In 1971 the Ministry of Agriculture went to court with Jewish farmers who rented their land to Palestinians. The newspaper Haaretz (5 November 1971): "sometimes the land is even rented out to the same Arabs who lived there before 1948, so that they had started to return to their own land". It ended with the Palestinians being thrown out again. The chairman of the "Israeli" commission of human rights, Dr. Israel Shahak relates: With the exception of certain quarters, commonly known as Arab ghettos, also the towns are reserved by law for the Jews.

by Hakon Stang
From the Norwegian newspaper Aftenposten
of 26 January, 1976

The Israeli League of Human Rights (C/o Professor Israel Shahak, Hebrew University, Jerusalem) will willingly give examples of how these laws are used in everyday life. The law about state benefits for parents with children states that it will only issue benefits to parents who have served in the army. Uri Avneri protested: "The aim with this is to encourage births in one part of the population and hinder them in the other, by refusing hungry Arab children benefits. 99.9 per cent of the Jews are given benefits, 0.1 per cent of the Arabs. This is a racist law, in accordance with the laws in certain other countries".

Labour discrimination:

The Palestinians do the heaviest and dirtiest work, among other things they carry out 80 per cent of the building and renovation. In agriculture, wage discrimination is partly certified by law. One example: the Government has a monopoly over the olive turnover, and gives 5 pounds for one kilo of "Jewish" olives, and 3.5 pounds for one kilo of "Arab" olives. The Palestinian claims that Gaza and the West Bank have become areas with cheap labour for "Israel", is popular with the Afro-Asians. "Israel's" Minister of Finance Sapir warned against the condition between the "Israels" and the Palestinians as being in the course of becoming "a condition as between masters and slaves" (Aftenposten 13 April 1973). Military laws of exception rule out all democracy for the Palestinians. These laws allow house imprisonment, visiting restrictions, obligation to meet before the police, without a court case and sentence and without civil right to appeal. All houses in the neighbourhood can be blown in the air with half an hour's warning only on suspicion that an oppositioner is in the area — and not necessarily in the house. Since 1967 around 17,300 houses have been raided in this manner only on the West Bank and Gaza.

Citizenship rights:

By converting to the Jewish belief any of "Aftenposten's" readers could gain "Israeli" citizenship. In 1970 the parliament decided that the right to citizenship can be given to Jews before they have set foot in the country. Palestinians are only given citizenship if either they or their parents lived under "Israeli" governing in 1948. In 1949 "Israel" annexed a number of border areas towards Jordan, the 75,000 Palestinians there (of 450,000 in the whole of "Israel") are today not citizens. Elizabeth Taylor and Sammy Davis Jr., who both took the Jewish faith a few years ago, have greater rights than the Palestinians — whose ancestors lived in the country since the dawn of history.

In other words I am of the opinion that there is truth in the UN's claim that zionism and apartheid have things in common. This springs from the actual colonization situation, and has nothing to do with Judaism. No Afro-Asian in the UN has said that Jews are racists: that the European press has referred to it in this manner is, on the other hand, correct and unsettling. It witnesses about the dark deep in the soul of Europe.

"Raid on Entebbe" Falsification par Excellence !

The "best" (or, rather, the least nauseating) of the Entebbe film appears to be "Raid on Entebbe" which stars Peter Finch (who died in January) as Yitzhak Rabin, the Zionist Prime Minister.

The film, which describes the "Israeli" attack on Entebbe airport last summer, is similar to the film "Exodus" in that it falsifies and glorifies Zionist actions. Throughout the film, the Palestinian commandos who held more than 100 "Israelis" hostage at Entebbe were referred to as "terrorists and murderers". Members of the "Israeli" Cabinet, on the other hand, were depicted as good, kind, noble people who would not trust "terrorists" to negotiate honourably. In point of fact, however, the real terrorists are the "Israeli" government which is guilty of countless Nazi-like atrocities in the occupied territories as well as the slaughter of many hundreds of innocent civilians in Lebanese villages and Palestinian refugee camps. In addition, most of "Israel's" present-day leaders are former terrorists whose bestial acts were partly responsible for the establishment of the Jewish state.

For the general public, "Raid on Entebbe" would be a fairly exciting film if it were fictional, but, as it pretends to be a factual account of events, it is nothing but Zionist propaganda.

It was only to be expected that there would be the usual references to the past sufferings of the Jews, for, no Zionist propaganda is complete without this. Sure enough, one hostage compares events at Entebbe to what had happened to the Jews at Auschwitz and reference was made to what the Nazis had done to the Jews. In the so-called "official Israeli" version, "Entebbe Operation Thunderbird", there is similar distortion. The director of the film, Menahem Golan, was reported in The Observer magazine of 16th January as saying: "I stress the connection between what the Nazis did and what the terrorists are doing to Jews today". The article added that "one of the Germans at Entebbe read names from a list and the Jews were separated from the other hostages. 'Left for life, right for the ovens', as he put it". This is sheer, wicked nonsense, for, it was only the "Israelis" who were singled out and, in fact, some Jews who were not "Israelis" were released. It is, of course common Zionist practice

to confuse deliberately the words "Jew" and "Israeli" and also to portray the Jews as a poor, suffering, persecuted people, while the Palestinians are compared to Nazis, although, in fact, it is the other way round.

The film showed the "Israeli" Cabinet deciding that the raid on Entebbe must take place in order to avoid a repetition of the massacre at Munich in 1972. What was not explained — and has never been explained by the Zionists or the Western media — was that the deaths at Munich were entirely due to the Zionist refusal to negotiate.

The Zionist insistence on a shoot-out at Munich was bound to result in a "massacre", but, contrary to the impression created, the Zionists will willingly sacrifice Jewish lives if it suits their purpose. This was made abundantly clear by the Zionist pretence to negotiate at Ma'alot when, in fact, (as was described by the "Israeli" Press although the majority of the Western media remained silent) the behaviour of the "Israeli" government caused the deaths which occurred.

The film did not once comment on the violation of Ugandan territory nor the Ugandan soldiers who were murdered in the "operation". All that seemed to matter were Jewish lives. The reason why the hijackers were prepared to sacrifice (and, indeed, did sacrifice) their lives was not mentioned. It was as if the Zionists had every justification for their actions while the Palestinians had none. The only references to the Palestinian struggle were mocking ones. For example, the actor playing the part of General Amin spoke of Zionist imperialism and the denial of Palestinian rights but he was made to talk with an inane grin on his face and was made to appear such a clownish figure that, inevitably, nothing he said could be taken seriously.

Although, to anyone who knows the truth, the film was nothing but the usual sickening Zionist propaganda, it will, unhappily, be swallowed contentedly as fact by the ignorant, uninformed, Western public. The Zionist suppression and distortion of the facts is obvious when one reads, in The Observer article (by Alan Read) that: "The story of the 5,000 mile round flight from 'Israel' and the lightning attack could stand in the Old Testament alongside the exploits of David and Joshua".

AND READING FAITH

The confidential memorandum to the government written by the Ministry of Interior's representative in Galilee, Israel Koenig, raised a storm in "Israel" when it was leaked and published in the Mapam paper al-Hamishmar on September 7. The report expressed

We Should Feel Indebted to Herr Koenig!



John Vorster

Ian Smith

fear that "Israeli" control of Galilee would be jeopardized by Arab population growth and recommended extreme measures to limit the growth. The author predicted that by 1978 the Arab population in northern Galilee, the vital area bordering Syria and Lebanon, would have increased by 43% to 51%. To reverse this trend he proposed that Arabs should be deprived of child welfare benefits and that Arab youth should be encouraged to emigrate, by restricting their admission to schools and by limiting the Arab work force by 20% of the total. (Israeli Mirror, 5 November, 1976).

Many people, even the worst sort of Arab-haters are still in the huff about the Koenig report. Their reactions range from mild tut-tuts to growls of anger and condemnation.

FACTS ABOUT PALESTINE



Henry Kissinger

Such hypocritical reactions are understandable from the Zionists and their Western fans. The redoubtable Koenig (the fellow must be a German) came to be an embarrassment to them, to say the least. Only last year, they were bursting at the seams with indignation and righteous wrath about the UN "slur" (as they call it). They swore by the beard of Herzl and the cherubic head of Golda that no, they did not consider other people as non-people, and no no, they were not racist. Then this Koenig fellow comes along and, in his forthright German way, lets the cat out of the bag, the stink bag of a racist's putrid mind.

However, whether this was one of the many "Zionist theatrical shows" or a real sorry show of racism, is not for us to worry about. It is for the Zionists and their adoring Western intellectuals to worry about. Indeed, we Arabs should feel grateful to Dr. Koenig. As a matter of fact, anyone who detests the sham and the subterfuge should feel indebted to the fellow: at least he did not mince his words. His signal came loud and clear: he admitted that the Zionists kill the Arabs because they regard them as "non-people". So there



Don't get me wrong please. Our gratitude should not go to Koenig because he has demonstrated to the defenders of zionism in the West that they talk absolute rubbish when they express their horror at the mere thought that zionism could be called racist. Those fans, defenders and apologists, are beyond redemption. They are either idiotically blind or cynically committed.



Palestinians hoisting the Palestinian flag near the al-Aqsa Mosque

We should feel indebted to Koenig (1) on our behalf as Arabs and (2) on behalf of all the blacks, 'coloured' and persecuted of this world; that is to say: more than two thirds of mankind. And that is why we should feel indebted to Herr Koenig:

This phase in the world history has been characterized by a tendency which was invented

and promoted by another Herr Doktor, "Our dear henchman Dr. Henry". We refer to the tendency which we may call the 'duping' of the downtrodden of the earth. One hesitates to use the word 'appeasement' because it carries other associations. "Soothing" would be more apt. What Dr. Kissinger the 'Superman' of the Zionist movement has been doing, over the past few years, was fondly enough to try to soothe and 'put to sleep' some whole nations! His latest attempt before his show-down was in Rhodesia and Southern Africa.

Dr. Henry, whispering his sweet nothings to the wronged of the earth, thought that he would succeed. There is no denying that in some cases some poor slabs (the Syrian rulers for example) succumbed and were encircled and contained. They were soothed and reassured, gave up their struggle and thought they were made equal to the rich and the "mighty". And they believed and signed engagement agreements, and murdered the Palestinians to clear the way, or went to Geneva to meet Mr. Ian Smith.

Then comes a man like Koenig or a man like Ian Smith, or Vorster or Enoch Powell, and that stupid man out of the simplicity of his heart, upsets the carefully constructed cart: he tells the truth, he awakens those who were stupid to listen and began to believe; that, they are regarded by the racists as 'alien' 'different' 'inferior'; and that they are hated.

That is partly why we should feel indebted to the Koenigs and Ian Smiths of this treacherous world, they unravel the whole fabric of lies and uncover the masquerade.

Surely this will spark our will to struggle for survival!

AESTHETIC SENSE AND RELIGIOUS FAITH CREATE NEW ART **Arabic Calligraphy**

Hence, calligraphy, decoration and Arabesque came into being. There have been such compositions as no viewer can suspect that they are the present day object of art. Lettering has changed from a mere need into an aesthetic value possessing all aspects of Islamic life, such as the holy Koran copies, manuscripts, book covers, china, jewellery, cloth and buildings. This aesthetic value was even applied in decorating the depressing surroundings of cities.

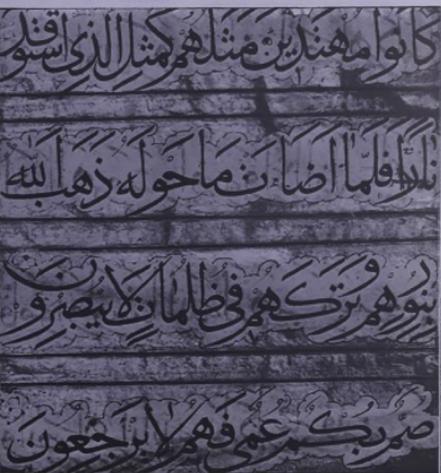
The art of Arabic calligraphy in its present forms is attributed to the great Baghdad Master Ibn Mukkha who was a minister in the Abbasid era. His life ended in tragedy as he was imprisoned and his right hand was amputated because of slander and envy. Still, he carried on his artistic work by his left hand. Ibn Mukkha and Ibn Babawh who also lived in Baghdad, were the first to shift from the Kufic style which was the only style in use to a number of new styles, most important of

which writings in a variety of calligraphic styles. Verses of the Koran written and decorated on small panels are sold everywhere in the Arab world, as even the ordinary people are attracted by this authentic Arabic art. According to a Moslem scholar, "the reason why calligraphy impresses both the illiterate and the literate, and influences the minds of both the Arab and the non-Arab, is that it does not only appeal to the eye, but it also appeals to the soul".

According to an Arabist, the attempt to understand Arabic calligraphy must be made by understanding, in advance two main points: the holiness of the Arabic letter on the one hand, and the suffering of the Arab-Moslem artist on the other.

The association of the Arabic letter, with the holy Koran, made it of a special importance to Moslems, in addition to the national prestige. Writing the Koran, visually drawing the revelation of Allah, has almost become a religious ritual. Even more, mastery in calligraphy is regarded as a

Verse from the Koran — written in Thuluth style



which are the Thuluth and the Naskh. These two calligraphists prominently figure in the tree of Arabic calligraphy which is traced to Hassan al-Basri and finally to the fourth Caliph, All Ibn Abi Taleb.

Ibn Bawab polished, refined and developed the style of Ibn Mukkha. His school of calligraphy was copied by many generations until the present day.

Ibn Bawab, who wrote a treatise in verse on calligraphy excelled in geometry which explains his mastery of art. Once he forged a part of a copy of the Koran which was written by Ibn Mukkha. He was rewarded, because no body could distinguish the hand of the master from the apprentice. It is interesting to know that panels of calligraphy were bought at high prices by officials and scholars.

Students of Arabic calligraphy divide this art into two main groups: according to the first group, all letters are written in straight lines without any curves at all, and according to the second, all letters are written in curved lines without any straight lines at all. Variations were derived from these two groups. The number of these variations are about seventy. It is never heard of a living language which has such a great number of calligraphic styles.

This art went east and west accompanying the holy Koran wherever the holy verses are recited. In the wide range of movement and travels old styles emerged in new forms.

The new styles looked just like a talisman. More new styles were created. The author of the *Fahast* and Ibn Khalduin said that the Persians derived "Taaleek" style from the Arabic "Kiramos". The prominent Persian calligraphists who had set the rules for the present day Persian calligraphy were only borrowing from certain Arabic styles.

In Turkey where the Arabic character served the Turkish cul-



A verse from the Koran — written in Diwani and Farisi styles

ture for centuries, the art of calligraphy reached the acme of perfection. Its rules got firmer, many masters contributed to preserving the established styles of this Arabic art, and moreover, helped to develop it by further refining it. However, it was believed that al-Diwani style had come into being there. The Turks took this style as their symbol and mascot. They regarded it as a holy writing "Hamayoni" which they had brought into being.

They wrote in it seals and stamps as well as the decrees of their sultans.

At any rate there was a wide belief that al-Diwani style was created by the Turkish calligraphists. But accidentally, Mr. Naji Zainul-din, the Iraqi student of Arabic calligraphy who has spent about half a century in collecting pieces and plates of calligraphy from the various museums in different parts of the world, came across a manuscript dating back to the Abbasid period. It was evident from the manuscript that al-Diwani was only a revised form of "Zelf al-Aroos" (Bride's plait) which was commonly used in the Abbasid era.

The Arabic character went to India, China and North Africa. It was drawn and re-drawn. Its flexibility making it more adaptable, it was converted into exotic motifs of decoration. From such decoration new forms for

the letter still appeared. In this manner, new designs and styles emerged. Calligraphy is usually supplemented by decorations as is seen in the rare old copies of the Koran and Arabic books. However, the apparent repetition in Arabesque and decoration is attributable to the Arab-Moslem artists to empty space. For, the decorative unit is without a beginning or an end.

An Arab writer wrote some nine hundred years ago. "The beauty of writing is a beauty demanded by the soul, and the well proportioned writing appeals to the heart. If the letter stands in an equal distance from the following and preceding letters in a word, and if it is so well proportioned as to strike the eyes, and is so strong as to be searched and loved by the soul, it will be just as harmonious as a tune of music... These words may add to elaborating the Arab's attitude to calligraphy as an art.

In Baghdad, even until the twenties of this century calligraphy was regarded as a most important advantage. Calligraphists were secured good positions in government service, as a good hand was regarded a merit, due to the non-existence of typewriters. All documents were handwritten. So they must be beautifully and clearly written for easy reference. Calligraphists used to write all official documents, such as title-deeds, marriage contracts and endowment decrees. Religious men and scholars had to have good hands in order to convey their teachings and viewpoints. However, calligraphists tried to establish their position by making pains taking efforts to copy the Koran in their styles or decorate with calligraphy the entrances of mosques and other holy places. Side by side with men, women-calligraphists also have secured a fame in this field.

Adnan al-Himairi

Sawa Lake : A New Discovery in Iraq's Geology



In October last a team of geologists, topographers, cameramen and journalists headed for the city of Muthana in the southwestern part of Iraq on a mission which hitherto remained unaccomplished. It was to unearth the mysteries of a queer lake situated 30 kilometers off the city.

After an intensive survey and scientific investigation conducted by the team it appeared that this natural basin known as Sawa Lake was very rich in economic resources as well as from the point of view of civilization.

The most astonishing and interesting feature of this unique lake is that it lies on a plateau in an arid desert where presence of water over the surface is almost impossible. The examination on the spot revealed that this huge reservoir of water has come up as a result of tremendous underground pressure causing a strong emission of subterranean waters gushing out of deep terrestrial fountains and subsoil water reserves. In the long run the heavily-pressed streamline flows, searching for outlets, made numerous cracks in the different strata of the ground. They ultimately aggregated in a single area and rose to the surface in the same way, driving with them huge quantities of limestone composed of calcium sulphates that, when on water surface, formed a circular fence around the lake constituting a huge basin with a water level higher than the adjacent area.

The lake is about four and a half kilometers long and around 2 kilometers wide, with a peri-

meter of 16 kms. Its economic wealth of abundant quantities of limestone or sulphates are continuously being formed by the lake itself.

This has encouraged the state-owned company of minerals to establish a factory nearby for the process of mechanical mortar in the area. Besides, the idea of reclaiming the land adjacent to it and exploiting these lands for agricultural purposes is also there.

The salinity of the lake is 16,000 per million and this represents threefold the salinity of the Euphrates river water during ebb time and one-sixth of sea salinity.

There is an idea of connecting this lake with the Euphrates





A feast of dance, music and histrionics in Baghdad

by Hamdi Kadouri

Baghdad has had a busy artistic season in February, rich in variety of performances given by some prominent visiting artists. A classical Japanese Dance Recital, on 11 February at the Sha'ab Hall, performance by leading actors of the Shakespeare Theatre at Stratford-on-Avon and Old Vic on 14 February at the Khuld Hall and a unique recital by the young English pianist, Richard Deering, on 20 February in the Music Room of the Arab Children's Library were the main attractions of the month.

It was the chance of a life-time for Baghdaids to see a real classical dancer in the person of the

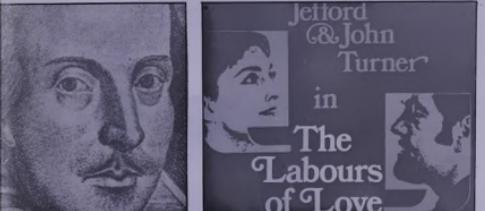
famous Japanese artist Seshu Shigayama with the participation of yet another outstanding instrumentalist, the Koto virtuoso, Miyoshi Hoshida. Both were appearing for the first time in a joint recital at the Sha'ab Hall under the patronage of the Ministry of Information.

The programme of the Japanese traditional art evening was



the countryside when she carried her baby in the colourful garden of the city.

The introduction of the Koto (a sister of our Kanon) to our public last month was of great interest, as this is the oldest and most significant musical instrument humanity knew beside the Arab canopy of instruments. What was remarkable about Miss Hoshida, the virtuoso, was the beautiful sounds she drew from her Koto and the agility of her finger technique. She entertained her Iraqi audience with some traditional Japanese music, especially her art of improvisation on this picturesque string instrument.



Two well-known Shakespearean actors, Barbara Jefford and John Turner, stopped in Baghdad on 14 February, on their world tour to perform at the Khuld Hall theatrical scenes under the title "The Labours of Love" from courtship and marriage imagined by Shakespeare, Bernard Shaw, Sir Walter Raleigh, Oscar Wilde, T. S. Eliot, Richard Brinsley Sheridan, Christopher Marlowe and C. Fry.

A bouquet of scenes or rather love duets from well-known Shakespearean plays was the essence of Barbara Jefford and

John Turner's non-stop theatrical performances. Katharine and Petruchio's first encounter in "Taming of the Shrew" reflected the eternal delicacy of love and passion. The path of true love was thwarted by the unexpected departure of Antony to Rome and its strong impact on Cleopatra, the betrayed lover. Their choice of yet another Shakespearean theme of love and intrigue was apparent in the third scene from the second act of Henry IV and in it, as well as in the preceding scenes, Baghdad's public witnessed an ever changing art, always moving, interesting, passionate and great. Their performance of the two important love

programme included works by Henry Purcell, a Suite, originally written for the harpsichord and three pieces by the Twentieth Century English composer Frank Bridge. Mr. Deering gave a memorable performance of Brahms's Seven Fantasies. He was sincere in his approach to such music,



scenes from Shakespeare's masterpiece "Macbeth" was a welcome gesture from Jefford-Turner duo, especially for literature students as well as Iraqi actors, who had it in their programme or in their repertory.

The third artistic event in Baghdad was the recital of Richard Deering, given under the patronage of the Ministry of Information at the Arab Children's Library to the delight of some fortunate music lovers. His well selected

apparently very dear to his heart. The second half of his programme was devoted to the piano school of the Twentieth Century, with pieces written by those who divided their genius between virility and craftsmanship.



The Ancient Song

by Badir Sh. Assayab

One evening in the outlaying crowded cafe'
 My eyes languidly watched
 Faces, hands, feet and flames
 The clock, laughing the noise to scorn,
 Went beating — I heard the shades of song
 shadows of song.
 Sighing forth from the pick-up whirling
 a vortex worn out, tubercular,
 Breathing long in darkness
 In a decaying cave.

II

A love song. Echoes
 Withdrawing... dissolving... vibrating
 As a distant soil glowing on the waters
 At midnight... near the shore of some island;
 And I listen with a woe-rent heart.
 Why should the shadow of fate fall
 Between two hearts? Why should cruel time
 wrench
 You from my arms and palpitating breast?
 And how did I let you withdraw?
 A sweet song, gone out of hearing, tune by tune?

III

O how ancient is that sighing record!
 Ancient the voice,
 So ancient the voice
 Wailing in the gramophone
 The voice hero remains; but the essence of the
 voice
 The heart meeting in song
 The upward-turned face in dream became
 A shadow in the kingdom of death.
 A nothing — there, with nothingness.
 And I listened... the sound pictured
 For me the image of a Fair one
 Ripping with the tunes of the song
 As a water-reflected shadow ruffled by breezes
 In the last hours of the night
 Waking and slumbering
 Shall I revolt? Cry against time? Would it avail?
 We will die
 Forget in the depth of the tomb,
 Love that lives with us and dies!

Trans. by Abdel Salama



Prince Ghulam Reza Pahlavi Visits Iraq

President Ahmed Hassan al-Bakr received on March 6, Prince Ghulam Reza Pahlavi, brother of the Shah of Iran, on the occasion of his visit to Iraq.

During the audience the Prince conveyed to President Ahmed Hassan al-Bakr the greetings of the Shah of Iran. The Iraqi-Iranian standing relations and means for further enhancing them for the mutual benefit of the two friendly countries were discussed by the President and the visiting Prince.

Mr. Saddam Hussein, Revolution Command Council Vice-Chairman, also received the Prince on March 7 in a private audience during which issues of common interest to both Iraq and Iran were discussed.

Prince Ghulam Reza Pahlavi arrived in Baghdad on March 5, accompanied by his wife, on a five-day visit to Iraq for developing the Iraqi-Iranian standing relations and co-operation, and to pay homage to the Holy Shrines in Baghdad, Kerbala and Najaf governorates.

On arrival the visiting Prince was officially welcomed by Mr. Saadoun Ghaidan, RCC member and Minister of Communications, and a number of senior Iraqi officials.

In a statement the Prince highly praised the Iraqi-Iranian relations emphasising that he wished to see further development of these relations to interests of the two friendly peoples.

Non-aligned Information Council for Closer Cooperation With UNESCO

The Information Media Co-ordination Council of the Non-Aligned countries which met in Tunis (Tunisia) on March

1, in its 2-day meeting reviewed the infra-structure of its internal rules and the activities of information media of the community. The discussions also took place on the Programme of Action endorsed by the Colombo Summit Conference held in August last year. Avenues of promoting co-operation with the UNESCO were among the items on the agenda together with a report drawn up by India on the progress made in setting up a pool of news agencies of the Non-aligned community.

Mr. al-Hadi Nuwara, the Tunisian Prime Minister, addressed the opening session. He stressed the necessity of consolidating relations between the mass communications media of the Non-aligned countries.

Tunisia was unanimously elected to the chairmanship of the Non-aligned Information Council.

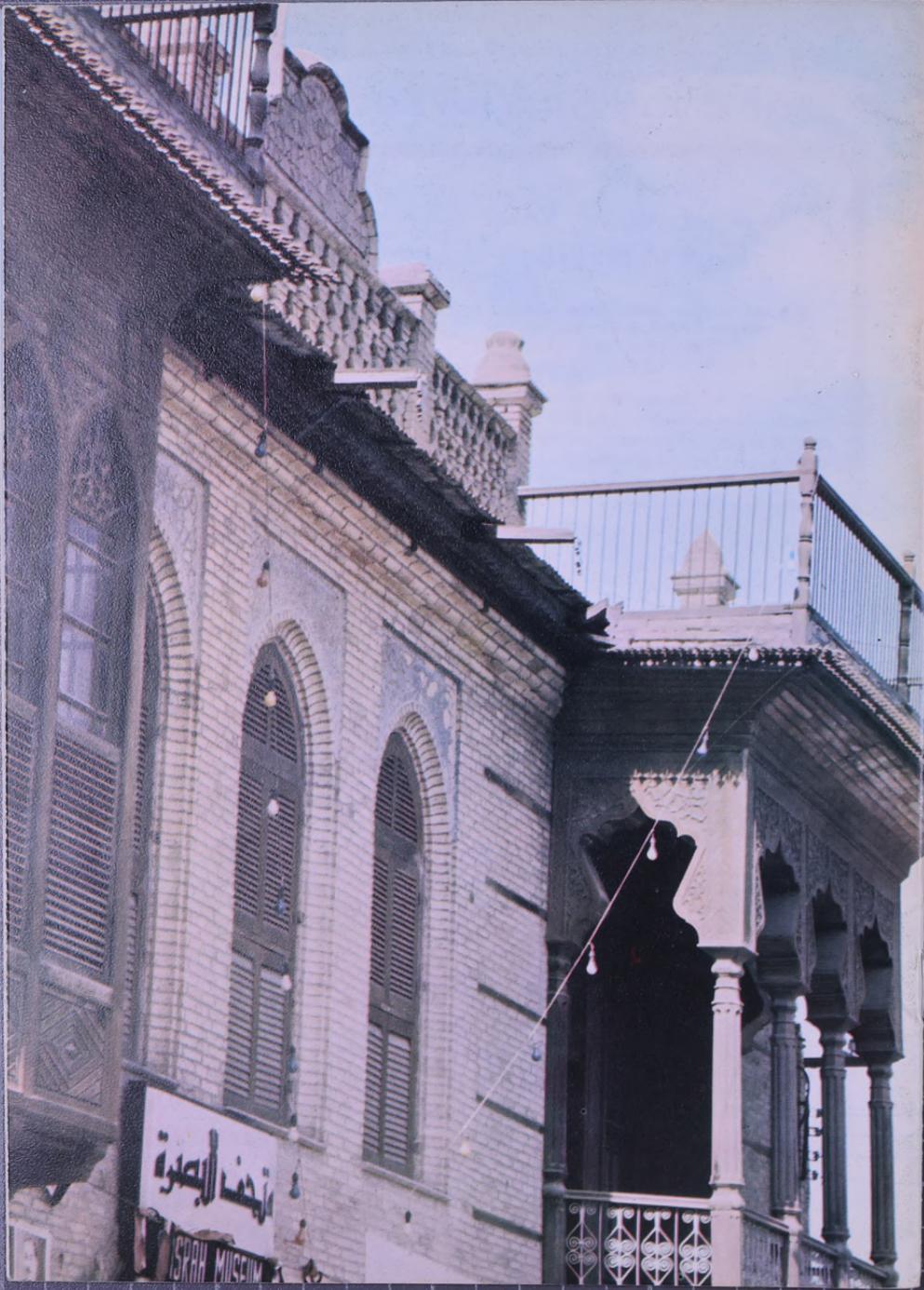
Iraq's delegation to the meeting was led by the Information Minister, Mr. Tareq Aziz, who presented reports on the meetings of the international telecommunications committee experts.

At the conclusion of its meeting the council called for closer co-operation with the UNESCO and other international organisations. It also resolved that the next meeting of the council be held next year in Cuba.

In another resolution the council approved plans to call a conference of radio and television directors of the Non-aligned countries in Belgrade in October next. A preparatory committee has been formed to draw up preparations for the conference. It consists of delegates from Iraq, Peru, Jordan, Togo, Algeria, India, Yugoslavia and Tunisia.

The Council approved a suggestion which Iraq had made at the New Delhi conference calling for a meeting to be held in Baghdad of journalists' unions of Non-aligned countries.

The Tunis meeting was attended by delegations from all 15 member-countries in addition to observers from the United Nations, UNESCO, the Arab League, Sri Lanka, Qatar, Oman, Algeria, Morocco, Egypt and the Ivory Coast.



الصورة
لرضا

ISRAH MUSEUM